

year, better service for the Master, and the end of the year should find us more nearly ready for the reward of the righteous.

A Hinderer Not a Helper. The recreant church member is one of the positive hinderers to a pastor's work and is sure to bring the church into disrepute. One way in which he shows his unfaithfulness is lack of attendance at church services, from which he excuses himself on the slightest pretext. He makes no sacrifices nor will he put himself to any inconvenience in order that he may be present at the Sabbath services. Yet he will make great sacrifices and endure great inconveniences that he may secure a full share of worldly pleasure. The *Journal and Messenger* administers the following much deserved rebuke to the pleasure seeking church member:

A church member who will go off on a Sunday excursion, because he can ride two hundred miles for one dollar—go direct from the house of the Lord and mingle with the riffraff, with gamblers and scoffers on the Lord's Day—would find it a moral incongruity, as well as terrible rebuke, if he were to repeat these words, 'I would rather be a doorkeeper in the house of the Lord than dwell in the tents of wickedness,' than to walk in the counsel of the ungodly, than to stand in the way of sinners, than to sit in the seat of the scoffer! Long years before Tennyson wrote 'Better Fifty Years of Europe than a Cycle of Cathay,' an eminent seer, peering into the far future, in a vision of rapture shouted, 'A day in thy courts is better than a thousand in the tents of wickedness.'

King's Children.

MISSIONARY READING NOTES.

CHAPTER II.

Subject:—"Providential Signals."

Providential:—That which may be referred to God's superintendence.

Signals:—Notice—Warning—given by signs.

In chapter I, we observed the fulfillment of Christ's Promise, (in Matt. 28: 20,) in two directions:—(1) In the direction of His Providence. (2) In the direction of His Grace. Pages 12 and 13.

We have now to do with the first of these—the fulfillment of Christ's promise thro Providence, which extends to chapter 22. It is to be seen and studied:

(1) In the opening of doors great and effectual.

(2) In the removal or subsidence of barriers.

(3) In the preparation of the field and workmen.

(4) In the provision and protection of the workmen.

(5) In revealing and unfolding to the church his times, seasons and measures for securing new advances and successes.

In chapter 2, notice:

(1) God's leading of his ancient church (Israel) by the pillar and cloud. See Ex. 13: 21, and others.

(2) What it was. "It was the symbol and signal of omnipotence—omnipresence—omniscience; the hiding of God's presence and power."

(3) Their duty toward it. "Wherever that pillar moved or rested, his people were to follow or halt; and to move in its sacred shadow was to be guided by his wisdom—guarded by his power and shielded by his protection."

(4) Results of following it. "Before it the Red sea and the Jordan opened a path in the midst of their waters and Jericho's walls fell down; before it no obstacle could stand, no foe prevail; and happy were they who, watching that pillar, were always ready to obey its signal."

(5) That that pillar was a visible symbol of God's providence, which providence has thro all ages remained with God's people, the perpetual signal of his presence, power and purpose.

(6) His providence, tho no longer accompanied by a visible sign or signal to the attentive observer God is in history.

(7) The significance of the book of Esther.

Haman's plot detected by Mordecai, the uncle of Esther who was the favorite wife of Xerxes, then king of Persia.

Haman hanged from the same scaffold which he had designed for others. Time 473 B. C.

(8) God not less in historic events because the signal is withdrawn. To the devout student, history becomes prophecy. To him historic events are the premonitory and preparatory signs of God's providential purpose.

The world of events, not unlike the world of matter has a builder. History is not a mass of "Disiecta Membra," but a body with plan and purpose. There is a logic of events. History without God is a lock without a key.

When Constantine was tracing the limits of the new city of Byzantium, he was asked why he planned it on such a large scale. His only reply was "I am following one who is leading me."

So, "The eye of faith detects his provision, provision and presidence all along the line of the march of the ages. The devout disciple beholds still the moving pillar, and it is to him the perpetual demonstration of the existence of God, and his interest in human affairs, and the perpetual inspiration to a life of self sacrifice in holy endeavor and heroic endurance."

(9) This argument needed especially to-day, because of the prevalence of Materialism.

Materialism: That which ignores or denies the supernatural and concentrates its heed on ameliorating the outward con-

ditions of human life.—Gordon.

(10) Its influence in the church.

(11) "Our first need is to know and to FEEL that God is and is the all-pervading, all-controlling factor in human history."

(12) How the promise has been fulfilled to those who have gone into all the world, to preach the Gospel to every creature.

(13) No pretext for neglect, selfishness, meagre offerings and few laborers.

(14) The History of Missions a burning bush, whose every leaf and twig are aflame with the presence of Jehovah.

(15) The inspiration furnished to workmen by Note 14.

Prince Albert to young men. "Find out God's plan in your generation, and then beware lest you cross it; but fall promptly into your own place in that plan."

Dr. Anderson. "The great defect of the age is, that it does not respond as it should to the providence of God."

(16) Every disciple both may and should understand God's plan for the evangelization of the world.

(17) That plan, not only a general outline, but the particulars of it, is revealed in prophecy, and history is progressively unfolding, confirming, fulfilling prophecy.

(18) Christ—The Book—Christianity.

(19) Foremost nations to-day are Christian Nations. Prussia, England and United States hold the sceptres, that at this hour sways the destinies of both hemispheres.

(20) Our duty—to know these facts—God's purpose in and thro them and fall into line.

We are living in the Missionary age of the world.

Growth of Missions in this century.

Changes Radical and Revolutionary of this century.

The fulness of time has come and the end seems at hand, which is also the beginning of the last and greatest age.

God is specially working, and loudly calling his people to closer fellowship and more diligent co-operation.

The field—the world—the call to all.

W. D. FURRY.

FOREIGN MISSIONS.

E. L. HOLLIS.

"Go ye into all the world and preach the Gospel to every creature," is nearly the last command Christ gave to his disciples before his final departure.

Now, the Brethren Church, who have no creed but the Bible, and who claim to accept and follow all its teachings, are we going to disobey the last command of Christ? Does all the world mean the United States? Does go mean stay?